שקל

The shekel

Volume XVII, No. 5 Sept.-Oct. 1984



THE 4% LOAN THAT BUILT TEL AVIV

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AMERICAN ISRAEL
NUMISMATIC ASSOCIATION, INC.

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STATEMENT OF PURPOSE OF A.I.N.A.

The AMERICAN ISRAEL NUMISMATIC ASSOCIATION is a cultural and educational organization dedicated to the study and collection of Israel's coinage, past and present, and all aspects of Judaica Numismatica. It is a democratically organized, membership oriented group, chartered as a non-profit association under the laws of the State of New York.

As an educational organization, the primary responsibility is the development of programs, publications, meeting and other activities which will bring news, history, technical, social and related background to the study of numismatics. Membership is open to all men and women of goodwill and to clubs who share the common goals of the Association.

The Association is the publisher of THE SHEKEL, *a six times a year journal and news magazine prepared for the enlightenment and education of the membership. It neither solicits or accepts advertising, paid or unpaid. Its views are the views and opinions of the writers and the pages and columns are open to all who submit material deemed by the editors to be of interest to the members.*

The Association sponsors such major cultural/social/numismatic events as an annual Study Tour of Israel, national and regional conventions and such other activities and enterprises which will benefit the members. Dues are paid annually at $10.00 per year; life memberships are offered to all at $150.00. Junior membership (under 18) $2.50 per year. Your interest and participation will be welcomed by any of the affiliated clubs or as a general member of the Association.

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George Gilbert, *Editor*

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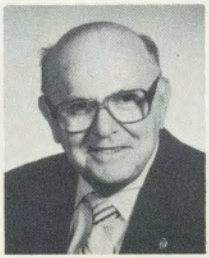
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THE PRESIDENT'S MESSAGE



Morris Bram

SEPTEMBER, 1984

Dear Friends,

I am happy to see so many of you working hard to recruit new members to AINA. Please keep up the good work. With your continued support and interest, AINA will be strong.

We wish the new Liaison Director of IGC&M Corporation in New York, Ms. Sandy Roth, much good luck in her new position. I know that our good working relationship will continue to be successful.

Mr. Stanley Apfelbaum, First Coinvestors President, and myself take pleasure in announcing that First Coinvestors will conduct a *Judaica Auction.* This first auction takes place May 1, 1985 at the *Omni Park Central Hotel,* New York City, during the *Greater New York Numismatic Convention,* May 1-5, 1985.

Pine Tree Auctions (First Coinvestors) was chosen to conduct our Florida auction during the *Greater Florida International Coin Convention* January 10-13, 1985 at the Diplomat Hotel, Hollywood-By-The-Sea, Florida.

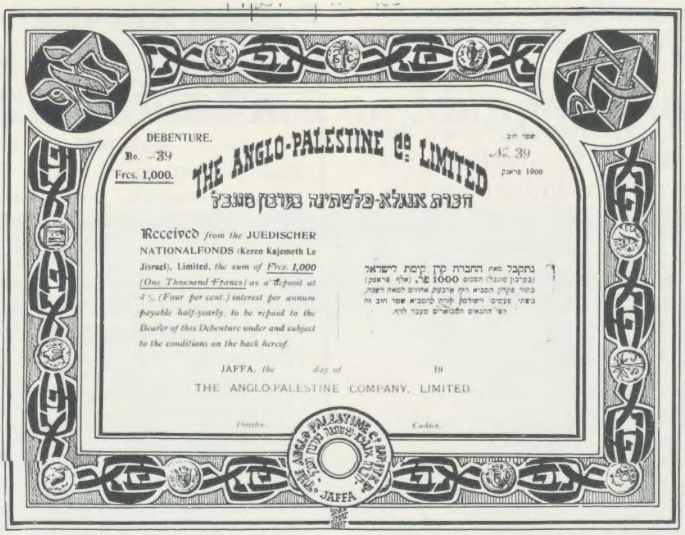
Pine Tree will also be our auctioneer at the *Greater New York Numismatic Convention in September 5-8, 1985.*

The A.N.A. held its convention this year in Detroit, Michigan. AINA had its booth staffed by members of both the I.N.S. of Michigan and the I.N.S. of Illinois, for which I thank you. It was wonderful to greet old members and to sign up new ones as well. We look forward to 1985 when the A.N.A. holds its convention in Baltimore, Maryland.

Although the Fall has just begun, think SPRING. Our *17th Annual Study Tour to Israel* takes place March 7-21, 1985. Help us to celebrate A.I.N.A's 18th Anniversary in 1985 by joining this exciting tour for a once-in-a-lifetime experience. This annual travel-education event continues to be one of the most successful of the entire numismatic world. The price is right, the tour superb. Come!

Shalom,

Morris


DEBENTURE.

No. 39

Frcs. 1,000.

THE ANGLO-PALESTINE Co. LIMITED

חברת אנגלו-פלשתינה בוגרשן מאגבל

No. 39

Received *from the* JUEDISCHER NATIONALFONDS (Keren Kajemeth Le Jisrael), Limited, *the sum of* Frcs. 1,000 (One Thousand Francs) *as a Deposit at* 4 % (Four per cent.) *interest per annum payable half-yearly, to be repaid to the Bearer of this Debenture under and subject to the conditions on the back hereof.*

JAFFA, *the* *day of* 19

THE ANGLO-PALESTINE COMPANY, LIMITED

Director. *Cashier.*

JAFFA

The 4% loan that built a city.

THE LOAN THAT MADE TEL AVIV POSSIBLE

by Abraham Nachmany

The story of Tel Aviv began July 5, 1906 at a meeting of some 100 Jaffa Jews in the "Yeshurun" club in Jaffa. At that meeting they founded the *Agudat Bonei Batim* (House Builder's Society). Later that year,, the society renamed itself Ahuzat Bayit (Housing Property).

The members sought escape from the ancient, worn narrow streets of Jaffa to a modern Jewish suburb, a place where they would relax in peaceful cleanliness after their day's work in noisy Jaffa.

On July 1907, watchmaker Akiva Weiss, a member of the society's managing committee met with Dr. Arthur Ruppin, head of the Palestine office of the Zionist Congress. He asked Dr. Ruppin to recommend the society's building plan to the *Jewish National Fund* and his help in securing a loan for that purpose. One reason that convinced Ruppin to help was the settlers' will to invest their own money. As he recalled, "... *I was afraid that they will ask, like every Jew with a plan - Money? Money we have not! We - we have a plan! But the money has to come from elsewhere*".

The society asked for 300,000 French francs (about $60,000). It received 250,000 Francs (4200 for each of the 60 members) and a further 50,000 francs were allocated to build 10 houses in Haifa. Together with 100,000 francs of the settlers' money, "Karm Jabali" land (about 40 acres) northeast of Jaffa was purchased. The first 60 houses were built.

How was this loan secured?

First, the *Kren Kayemet LeIsrael (KKL)* gave 300,000 Francs to the *Anglo Palestine Company (APAC)*. In return, the APAC gave the KKL 300 debentures, each for 1000 francs.

Then, the APAC gave each of the settlers 4200 Francs. Title for the property remained with the APAC until the loan was paid back.

The loan was to be paid back within 18 years. APAC paid the KKL 4% per annum, but it was to receive about 6% from the settlers.

The formal agreement between the APAC (as signed by its Palestine manager, Levontien) and each settler was as follows:

> *Each settler receives 4200 francs as payment for the construction of a house for the APAC, to be built on APAC land. In the same time the settler was given an eighteen year lease on the property. The rent was to paid semi-annually (same time as the interest payment of APAC to KKL). After 18 years the settler will receive title, formally for taking care of the house and for paying taxes all this time.*

DESCRIPTION OF THE APAC DEBENTURES

1. Total number 300, which makes them among the rarest financial certificates from Palestine. Each for 1000 francs (about $190), payable to the bearer, 4% interest per annum to be paid semi-annually at the APAC office in Jaffa or Jerusalem.

2. The debentures were to be redeemed within 18 years (many Jewish certifictes use 18 - "Hai" for payment (period), beginning Dec. 31, 1909.

3. Notice the very artistic design: the ancient Jewish coins and the stylized initials of the APAC in Hebrew and English. Each certificate is blue and measures 10.5'' × 12.5''.

4. Few of these debentures were redeemed by 1913. During WWI (1914-1918) there was a debt moratorium in Palestine. Most debentures were redeemed from 1919 through September 1921, when the last ones were redeemed.


THE ANGLO-PALESTINE COMPANY, Limited.
COUPON No. 2.
From DEBENTURE No. 39 Pcs. 20.
Six months' interest due 31st December, 1909, payable at
The Anglo-Palestine Co., Ltd., Jaffa or Jerusalem.


THE ANGLO-PALESTINE COMPANY, Limited.
COUPON No. 1.
From DEBENTURE No. 59 Pcs. 20.
Six months' interest due 30th June, 1909, payable at
The Anglo-Palestine Co., Ltd., Jaffa or Jerusalem

Rent payments were due each six months, using these numbered coupons attached to the debenture, 36 in all.

Tel Aviv, the first "all-Jewish city" in modern times, today has become the center of a "Megalopolis" stretching from Herzliyah to the north down to Rehovot in the south, and from Petach Tikvah to the east across to the sea. More than 25% of Israel population lives in this area today. The city is the center of the country's trade and light industries, business, publishing and the press. It is the hub of Israel's literary and entertainment world.

ROTH NEW DIRECTOR OF IGCMC

The new North American Director of the New York-based Israel Government Coins and Medals Corp is Sandra Roth.

She replaces Israeli Menachem Weiss, who has returned to Israel to rejoin the Ministry of Finance. The change is part of overall government economies in foreign operations.

Ms. Roth was originally with the Government of Israel Trade Center and worked there for seven years. In May of 1982 she became Assistant Director of the Israel Government Coins and Medals Corp.

Religious Sites on Mandate Notes



Looking northward, the fountain, El-Kas, is situated in front of the Dome of the Rock, Qubbat as-Sakhra, on an esplanade where once stood Solomon's Temple atop of Mr. Moriah in the eastern part of Jerusalem.



By Howard M. Berlin, NLG

Bank notes of the Palestine Currency Board from 1927 to 1945 issued during the British Mandate of Palestine contain, out of political considerations, vignettes of those scenes having historical and religious significance to the Jewish and Arab inhabitants of Palestine.

Furthermore, all notes contain equivalent trilingual legends in English, Hebrew, and Arabic. For denominations ranging from 500-mils to 100-pounds, obverse vignettes illustrate Rachel's Tomb, the Dome of the Rock, and the tower of Ramlah. All notes have the common reverse vignette showing the Citadel and Tower of David.

Rachel's Tomb

The obverse of all 500-mil bank notes picture the traditional Tomb of Rachel. Known as Kaver Rahail in Hebrew and by Muslims as Qubbat Rahil, this white domed structure lies on the Hebron Road, Derech Hevron, from Jerusalem at the northern entrace to what was referred to in the *Bible* as Ephrath, also called Bethlehem.

Venerated by both Jews and Muslims, Rachel was the second and favorite wife of Jacob (Ya'acov, or Ya'qub), who, as the grandson of Abraham, continued the patriarchal line. As described in Genesis (35:18-20), Rachel died while giving birth to her second son Ben-oni, who was renamed Benjamin by Jacob:



The Tomb of Rachel, as it appears today at the northern entrance to Bethlehem along the Hebron Road. The Hebrew inscription above the entrance gate reads "Kaver Rahail," or Rachel's grave.



The obverse of the Palestine 500-mil bank note, dated Sept. 1, 1927, with a vignette showing the Tomb of Rachel.

THIS ARTICLE WAS PRESENTED AS A LECTURE AT THE EDUCATIONAL FORUM OF THE AINA CONVENTION MAY 3-7, 1984



"And it came to pass, as her soul was in departing - for she died - that she called his name Ben-oni; but his father called him Benjamin. And Rachel died, and was buried in the way to Ephrath - the same is Bethlehem."

PUBLISHED COURTESY COIN WORLD

Rachel's Tomb in its present location was probably built by the Crusaders when they occupied Jerusalem from 1099 to 1187 A.D. In 1615, the Muslim Pasha of Jerusalem, Muhammad, rebuilt the Tomb and granted the Jewish community exclusive use of it, although Muslims continued to look upon Kubbat Rahil both as a source of prayer and as a distant part of the Tomb of the Patriarchs, commonly known as the "Cave of Machpelah" (Genesis 23:9), also known as Haram El-Khlil, or "Sanctuary of the Friend of God" by Muslims, situated in Hebron (Kiryat Arba, or the "City of Four" - Genesis 23:1) to the South.

Sir Moses Montefiore, in buying the Tomb and surrounding land from the Turkish Sultan in Constantinople, repaired the structure for Jewish worship, and specifically assigned the antechamber with a mihrab, or "prayer niche" for use by Muslims. Since then, the structure was periodically repaired, but in 1921 when the chief rabbinate applied to the British Mandate Government for permission to perform additional repairs, local Muslims objected.

On the other hand, when the Mandatory Government decided that itself would be responsible for those repairs, Jews protested.

Since the formation of the State of Israel in 1948 until the Six Day War in June 1967, the Tomb was part of Transjordan, later called Jordan. After the Six Day War, Rachel's Tomb passed into Israeli hands and has been renovated. Inside the building is Rachel's catafalque with a purple pall. Embroidered on the pall is the following verse from Jeremiah (31:15):

"Thus saith the Lord: A voice is heard in Ramah, Lamentation, and bitter weeping, Rachel weeping for her children; She refuseth to be comforted for her children, Because they are not"

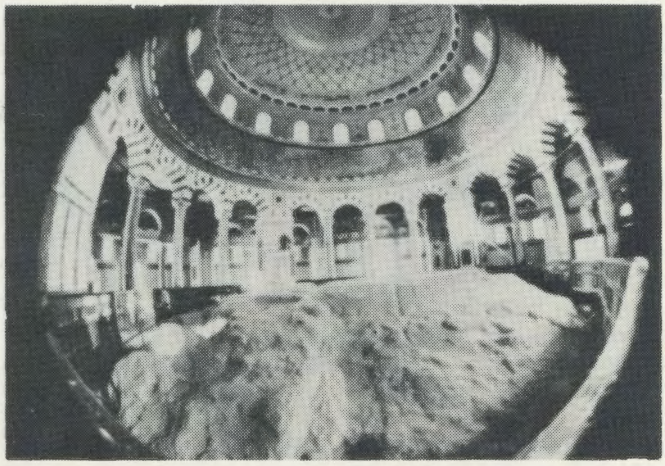
which is part of the Haftorah ("conclusion") reading on the second day of Rosh Hashanah, the Jewish New Year. This passage is said to refer to Rachel's weeping for her children and refusal to be comforted, as well as the procession of Jews deported to Babylon, which passed by her grave on their way into exile after the destruction of the First (Solomon's) Temple. Pious women pray at the tomb for fertility and successful childbirth as well as those who pray for the redemption of the dispersed nation to its homeland.

Dome of the Rock

The obverse of all 1-pound bank notes picture the historic Dome of the Rock, Qubbat as-Sakhra. The Dome is situated on the highest point of an esplanade, called Haram esh-Sharif, or "Noble Sanctuary" by Muslims, where once stood Solomon's Temple. In eastern Jerusalem (Al Quds, "The Holy"), the Old Temple Mount is at the summit of Mt. Moriah.



Obverse of the Palestine £1 bank note, dated Apr. 20, 1939, with a vignette dominated by the Dome of the Rock, sometimes called "Mosque of Omar."



A "Fish eye" view of the Dome of the Rock's interior, showing as-Sakhra, the "rock" from which it is believed that the Muslim prophet Muhammed ascended to heaven.

For Muslims, the Dome of the Rock ranks third in sanctity after the Ka'aba stone in Mecca, which was supposedly erected by Abraham and his first son, Ishmael, (from whom Arabs trace their origin), and the Tomb of the Prophet, Qubbat as-Nebi, in Medina, both now in what is Saudi Arabia.

Sharing a common focal point for Jews and Muslims, the "rock" (As-Sakhra) within the Dome holds many stories. As described in the Torah reading (Genesis 22) for the second day of Rosh Hashanah, it was on this point of Mt. Moriah that the Akedah, Abraham's binding and offering of his son, Isaac, as proposed sacrifice to God, took place.

Since Muslims also venerate Abraham (Ibrahim) as their first prophet and patriarch, the Koran (Sura 37:103) uses the verb aslama ("surrender") in its account of the Akedah, whereby Islam ("surrender of one to God") probably derived its name. On this rock, David purchased this site as the home for the Ark of the Convenant from Ornan the Jebusite.

PALESTINE CURRENCY ORDER, 1927.

AT THE COURT AT BUCKINGHAM PALACE.

THE 7TH DAY OF FEBRUARY, 1927.

Present :—

THE KING'S MOST EXCELLENT MAJESTY.

LORD PRESIDENT. Hon. WILLIAM ORMSBY-GORE.

MASTER OF THE HORSE. Sir ARTHUR STEEL-MAITLAND.

Mr. SECRETARY AMERY. Sir LESLIE SCOTT.

WHEREAS by treaty, capitulation, grant, usage, sufferance and other lawful means, His Majesty has power and jurisdiction within Palestine :

AND WHEREAS it is desirable to make provision respecting the currency of Palestine :

NOW, THEREFORE, His Majesty, by virtue and in exercise of the powers in this behalf by the Foreign Jurisdiction Act, 1890, or otherwise, in His Majesty vested, is pleased, by and with the advice of His Privy Council, to order, and it is hereby ordered, as follows :—

1.—(1) The standard of currency for Palestine shall be the Palestine pound, divided into one thousand mils.

(2) Every contract, sale, payment, bill, note, instrument, and security for money, and every transaction, dealing, matter and thing whatsoever relating to money or involving the payment of, or the liability to pay any money, shall, in the absence of express agreement to the contrary, be deemed to be made, executed, entered into, done, and had in Palestine according to the said standard.

2.—(1) There may be coined from time to time under the direction of the Master of the Mint for use in Palestine :

(a) a gold coin of one Palestine pound, containing 123·27447 grains of standard gold, and being otherwise of such composition and weight and subject to a remedy of such amount as may be approved ;

(b) silver coins of 100 and 50 mils, of such fineness, composition and weight and subject to remedies of such amount as may be approved ;

9. This Order shall not apply to such parts of the Territory comprised in Palestine to the East of the Jordan and the Dead Sea as were defined by Order of the High Commissioner, dated the 1st day of September, 1922.

A copy of the Palestine Currency order of 1927.



Reverse of the Palestine £50 bank note with a circular vignette showing the Citadel and Tower of David. This reverse vignette is common to all bank notes of the Palestine Currency Board.

One night, the prophet Muhammed (whose given name was Ahmed, but is referred to in the Koran as Muhammad, or al-Amim - "the faithful") was on a journey (al-Isra) from Mecca ("Bekka") to Medina (Yathrib, or later Medinat um-Nebi). Riding on a half mule-half donkey with wings, named Al-Buraq ("the Lightning"), Muhammad was escorted by the Angel Gabriel (Jibrail) to the Old Temple Mount.

Entering the Haram esh-Sharif area through a gateway, later known as Bab el-Nebi (Gate of the Prophet — both Muhammed and Jibrail stood atop the rock and ascended up a ladder through the "seven heavens" and stood before the almighty Allah (i.e., The God).

In 638 A.D., the Caliph Umar (or Omar) captured Jerusalem and finding the sacred rock, built an initial wooden shrine over it. However, the Dome of the Rock, also known as the "Mosque of Omar," a name given to it by the crusading Franks, was not actually built by him, but rather by the Umayyad Caliph, Abd (Abdel) al-Malik Ibn Marwan in 691.

Intended to be an architectural rival to the Christian "Church of the Holy Sepulchre" (Qubbat al-Kumanah) in its size and proportions, Abd al-Malik built as a substitute shrine for the obligatory Muslim pilgrimage to Mecca, the Dome as an octagonal structured mosque with yellow Cufic script on turquoise and deep blue tiles outside. From the Arabic, the inscription above the cornice reads:

> "Hath built this dome the servant of Allah ab dallah the Immam al-Mamum Commander of the Faithful dal Malik in the year two and seventy - Allah accept of him!"

Although the inscribed date 72 A.H. (691 A.D.) was during Abd al-Malik's reign, the name of the Abbasid Caliph, Al-Mamum, was forged and substituted, probably around the year 831 following repairs to the dome.

The rock itself rises out of the floor to approximately five feet. On its south side, there is an appearance of a footprint. Some say that this was made by Abraham, while others claim that it was made by Muhammed on his ascent to heaven from the rock. Over the years the building has been renovated and restored many times. While under Jordanian control in 1958, the last restoration replaced the dome's lead sheeting with a special aluminum and bronze alloy that shines like gold.

Also pictured on the bank notes, in front of the Masjid el-Aqsa (the "Far Away Mosque"), looking North towards the esplanade is El Qas ("the fountain"), and the traditional mawazin, or scales upon which the weighing of the souls of men will take place on the Day of Judgement.

Both inside the Dome and surrounding it are many other domed sanctuaries, such as Qubbat al-Miraj (the Ascension), al-Khadr (Elijah, or St. George), al-Khaleedi (the Hebronite), al-Yousef (Joseph), al-Musa (Moses), and al-Suleiman (Solomon).





The Citadel and Tower of David, as it appears today, is part of the western wall of the old city of Jerusalem atop Mt. Moriah and near Mt. Zion.

The Tower of Ramlah

On the obverse of all 5, 10, 50, and 100-pound bank notes is a vignette of the Tower of Ramlah. Known as Ar-Ramla by Muslims, Ramlah was the Arab capital of the province of Filistin (Palestine) from its foundation in 716 A.D. by Khalifa (Caliph) Suleiman Ibn el-Malik until its capture by the Crusaders.

Long held as the traditional site of Arimathea and the home of Joseph, Ramlah lies southeast from Tel Aviv near Lydda (Lod) on the main road to Jerusalem.

In the town stands the "White Mosque," also known as the "Great Mosque," which was dedicated to the Muslim, Nebi (prophet) Salih. However, it was later transformed by the Crusaders into a church in the 12th century.

The rectangular "Tower," as pictured on the bank notes, was erected just east of the Great Mosque by Sultan Baibars as a minaret of the mosque when he conquered Ramlah back from the Crusaders in 1268.

Its style appears to imitate a gothic belfry, although its decorations are Moorish.

Standing approximately 90 feet high with arched windows on each side, the structure is often inaccurately referred to as the "Crusader's Tower," probably because its companion mosque was used as a church by them.



Obverse of the Palestine £50 bank note, dated Sept. 30, 1929, with a vignette showing the Tower of Ramlah.

Over the years, however, it has enjoyed other names. Christians have called it the "Tower of the Forty Martyrs," while Muslims refer to its as the "Tower of the Forty Companions of the Prophet," i.e., Nebi Salih.

Since it was built as a companion to the "White Mosque" in honor of Nebi Salih, the Tower is also sometimes called the "White Tower."

The Citadel and Tower of David

A circular vignette on the obverse of all 500-mil, 1, 5, 10, 50, and 100-pound bank notes depicts the Citadel and Tower of David. It is located at part of the Western Wall of the Old City of Jerusalem next to the Jaffa Gate and the Armenian Quarter along the Hativat Etzion ("The Zion Brigade") roadway.

The Citadel is believed by most historians to have been built by Herod, then King of Judea, as a palace in what was then the northwest corner of the "Upper City."

At its northern end, Herod erected three towers to the memories of his elder brother Phasael, his friend Hippicus, and his wife Mariamne.

Each tower was built with battlements and turrets for the defense of Jerusalem. However, all that remains today is the base of the "Phasael" Tower, on which David's Tower now stands.

The Citadel contains Mameluke and Ottoman superstructures that were built on Hasmonian, Herodian, and Crusader ruins. The tower itself is a 17th century minaret addition to an adjoining 14th century mosque.

The name "Tower of David" was probably applied after Herod's death, possibly being attributed to the biblical reference from the biblical Shir Hashirim ("The Song of Songs," 4:4):

> "Thy neck is like the Tower of David, Builded with turrets, Whereon there hang a thousand shields, All the armour of the mighty men."

During the 1948-1967 period when the "Old City" was in Jordanian hands, the Citadel bordered the area referred to as "no man's land," which was lined with barbed wire along the Hativat Etzion roadway.

A Postscript

Although the intent of the British controlled Currency Board was to portray on its bank notes those buildings having importance to both Jews and Arabs (i.e., Muslims), it is not clear from its mandate whether each building selected was to have historical or religious significance jointly to Jews and Arabs.

Rachel's Tomb, the Tower of David and Citadel, and the Dome of the Rock on the Temple Mount esplanade clearly have joint significance for Jews and Arabs alike. However, the Tower of Ramlah appears to have both historical and religious significance only to Arabs.

ABOUT THE AUTHOR . . .

Howard M. Berlin is a professional writer, and a chartered investment advisor living in Wilmington, Delaware. He has written more than 11 books on electronics and computers, as well as a book on U.S. Treasury securities, published by Dow Jones-Irwin. For the last six years his numismatic pursuits have involved collecting, exhibiting, lecturing, and writing about the coins, bank notes, and tokens of the British Mandate of Palestine.

TWO FORUMS ARE HIGHLIGHTS OF GREATER NEW YORK NUMISMATIC CONVENTION IN NEW YORK IN SEPTEMBER

For the first time in AINA convention history, two major forums attracted enthusiastic audiences to a broad variety of numismatic topics. The first *Jewish Educational Forum* was conducted on Thursday, September 6 with Michael Druck as chairman introducing speakers Julius Turoff, J.J. Van Grover and Morris Bram, president of AINA.

A second *Educational Forum* chaired by Julius Turoff, Secretary-Treasurer of AINA heard author-curator Gene Hessler; active numismatist Ed Janis and Scott Travers during the Saturday afternoon hours.

The *Fifth Annual Greater New York Numismatic Convention* was held from September 5-8, 1984, at the Omni Park Central in New York City. The convention chairman was Moe Weinschel, longtime AINA Board member.

Other highlights of the convention included a day of activities for a well-attended *Young Numismatics* program led by Larry Gentile, Sr. who was also a major award winner in the Convention Exhibits Program. A meeting of the *Metropolitan Tokens and Medals Society* heard a report on tokens relating to the life of P.T. Barnum, showman extraordinaire.

The *Jewish Education Forum* heard a fascinating presentation by Julius Turoff, "The Jewish Connection" which showed the connection between the paper money and coinage of America and contributions of American Jewry. The role of Chaim Solomon in the American Revolu-



AINA's first Jewish Educational forum hears welcome from AINA president, Morris Bram.













Top, left: Julius Turoff, Forum moderator thanks Gene Hessler. Speaker Scott Travers in foreground.

Left, Center: Winners of Exhibit Awards are Larry Gentile, Sr.; Jack Garfield; Morty Zerder; and Exhibits Chairman Michael Druck.

Left, bottom: Michael Druck launched first Jewish Educational Forum at any AINA convention.

Top, right: Speakers and chairmen at Educational Forum include (l. to r.) Julius Turoff, moderator; Scott Travers; Morris Bram; Ed Janis; and Gene Hessler.

Right, center: Jewish Educational Forum awards were presented by Michael Druck (l.); Morris Bram, Julius Turoff; and J.J. Van Grover.

Right, bottom l. to r. — Morty Zerder, John Gabriel, Nat Sobel, Julius Turoff.

tion and Washington's part in getting a Jewish star on the American dollar bill; the role of a Jewish family in saving Mount Vernon when Congress would not fund its restoration; the V.D. Brenner story relating to the penny were typical parts of his presentation.

Morris Bram spoke on the recent issues of Israel in both commemorative coins featuring the Kidron Valley in both gold and silver and the new paper money in the 500 sheqalim denomination.

J.J. Van Grover explained some of the background to the recent puzzling election results which reflected the schism in the public's desires concerning the inflation which is now 1%-per-day and higher.

The Educational Forum on Saturday heard a variety of presentations starting with Gene Hessler who pro-



Ed Janis

jected slides of one-of-a-kind rarities in notes and bonds issued from before the Civil War up to the Spanish American War.

Mr. Janis presented a number of medallions, plaques and other numismatic items which are all relics, all created from materials taken from the ships, sites and other points to be commemorated. Items ranged in size from small medals up to a heavy plaque dating back to the U.S.S. Maine.

A presentation by Scott Travers, author of *The Coin Collector' Survival Manual,* reviewed the need for grading care.

FOREIGN ATTENDEES

A number of visitors to the convention came from truly distant places.

Dominican Republic; Venezuela; Moscow, Russia; Tel Aviv, Israel; Bogota, Colombia; Venice, Italy; Paris, France; Sao Paolo, Brazil; Alaska; West Germany; Holland; Japan.

EXHIBIT WINNERS

The *Exhibits Committee,* led by Mort Zerder in the absence of Chairman Michael Druck, announced the winners of a variety of categories for the show of modest proportions:

BEST OF SHOW

"A Numismatic Menagerie" by Joaquin Medina, Jackson Heights, NY.

UNITED STATES

"A History of Manned Space Flight" by Herb Marten.

ISRAEL

First Prize: *"Provisional Coinage"* by Morton Zerder, Syosset, NY.

Second Prize: *"Ben-Gurion"* by Jack Garfield, Miami Beach, FL.

FOREIGN

First Prize: *"Diadumenian — 10-Year-Old Roman Emperor"* by Larry Gentile, Sr.

JUNIOR EXHIBITS

First Prize: *"A Tribute to JFK"* by Jason Samuels, NYC.

Second Prize: *"The Indian Head Cent"* by Andrew Cox, New Rochelle, NY.

Continued on page 24

KIDRON VALLEY COMMEMORATIVE COIN ISSUED IN SILVER AND GOLD



Coins in a variety of sizes issued by Bank of Israel

The Bank of Israel has announced the issuance of a new limited edition coin commemorating the Kidron Valley and its monuments: *Absalom's Pillar, The Cave of Jehoshaphat, The Pyramid of Zecharia*, and *The Sons of Hezir Tomb.*

The Kidron Valley, or The Valley of Jehoshaphat, forms the gentle slope between the Temple Mount and the City of David. It is the Cave of Jehoshaphat that the bible forecasts as the site of the Judgment of Nations.

"And I will gather all the nations, and bring them down into the Valley of Jehoshaphat, and there I will judge them"—Joel 4:2

Today, the fabulous scenery in and around this valley offers a stunning glimpse of ancient Jerusalem, for the Kidron Valley remains almost totally untouched by modern development.

Available in both silver and gold

The coins, legal tender issued by the Bank of Israel with nominal values of 5 sheqels, 1 sheqel and ½ sheqel, are available in 21.6K gold, silver/850 proof and silver/850 B.U., or as a set in an attractive display case at $175.00, $24.00, $11.00 and $210.00 respectively.

HERZL PORTRAITS BY ARTISTS

PART TWO

By Manfred Anson, New Jersey



Size: 30mm.
Metal: Tombac.
Sculptor: Kretschmer.
Mint: Kretschmer.
Country: Israel.
Period: 1960's.
Inscription: Obverse—Herzl; Reverse—If You Will It, It Is No Dream.

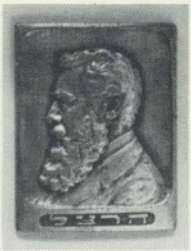


Size: 34mm.
Metal: Silver.
Sculptor: Attributable to Kretschmer:
Mint: Unknown.
Period: 1960.
Inscription: Obverse—It is no legend (in Hebrew); Obverse—Keren Kayemeth le Israel J.N.F.: Centenary of Herzl 1860-1960.
Country: Mexico.
Source: Jewish National Fund in Mexico.



Silver Ingot

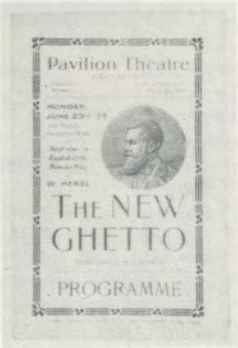
Size: 50mm x 28mm.
Metal: Silver, 1 Troy ounce.
Copy of stamp issued for 23 Zionist Congress (8.14.1951) in Jerusalem.
80 agora.
Mint: A G Mint
.99 Fine silver.



Size: 1¾ x 1½-inches.
Metal: Brass, silver-plated.
Sculptor: S. Kretschmer Bezallel School, Jer.
Country: Palestine.
Period: 1906.
Inscription: Hebrew—Herzl.
This portrait is probably the most selected for medals and pins.



Size: 4-inches.
Metal: Silver-plated Copper Galvano.
Sculptor: Unknown.
Country: European (perhaps Germany).
Period: before 1919.
Inscription: Theodor Herzl
1860-1904.
This medal was used as a front plate for the playbill for Herzl's play, THE NEW GHETTO performed in London, June 23, 1919. Printers block was provided by Jewish Chronicle.



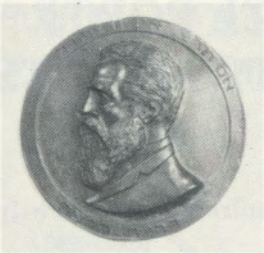
Art: London Theater Playbill.
Pavilion Theatre Mile End E1.
Proprietor: J.W. Rosenthal.
Manager: Fed Brown.
Monday, June 23rd, 1919.
First English Production.
The New Ghetto
Translated by M.J. Landa.



Size: 28mm.
Metal: Brass; gold-plated.
Sculptor: Unknown.
Period: 1898—for 2nd Zionist Congress.
Mint: Unknown.
Country: Germany.
Inscription: Obverse: Five persons—(center) Herzl; (upper left) Rabbi Dr. Gaster—England; (right) Bernard Lazar—Paris; (lower left) Max Nordau—Paris; (right) Prof. Mandelstamm—Odessa. Herzl was President of Congress; others were vice-presidents.
On rim (in German) but HEBREW LETTERS: Presidium des zweiten Congresses der Zionisten in Basel 28 - 30 August 1898. (In center of star—Prophecy of Jezekiel) I will take the sons of Israel from amongst the people and take them to their land.



Size: 30mm.
Metal: Brass.
Sculptor: Negreanu.
Country: Germany.
Period: 1920's.
Mint: Unknown.
Inscription: Obverse—Theodor Herzl 1860-1904 July 3
Hebrew: Im ESHCACHECH JERUSHALAJIM TISHCACH YEMINI; Reverse: DIE JUDEN SOLLEN JUDEN SEIN UND JUDEN BLEIBEN. THE JEWS SHALL BE JEWS AND REMAIN JEWS (on top); JUDEN STAAT (on both sides of Magen David).
MOSES LOOKING AT THE PROMISED LAND. (This could be Herzl as Moses). Beneath that—ALTNEULAND WENN IHR WOLLT IST ES KEIN MAERCHEN, If you will it . . . It is no dream.



Size: 4-inches.
Metal: White metal, lead alloy.
Sculptor: Unknown.
Period: Early 20th Cent.
Herzl; (Hebrew) Dr. T. Herzl
Above head: Legend IM TIRZA EIN SE AGADAH; IF YOU WILL IT, IT IS NO DREAM.
Country: Palestine.



Size: 4½-inches.
Metal: White mteal, lead alloy.
Sculptor: Unknown.
Country: Germany.
Period: 1920's.
Herzl within Mogen David and laurel leaves.
Inscription: (Hebrew) DR. T. HERZL.



Size: 44 x 38mm.
Metal: Bronze; silver; gold.
Sculptor:
Mint: Judaic Heritage Society, N.Y.; R. Weber.
Country: U.S.A.
Period: 1980's.
Inscription: Obverse—Herzl greeting Nordau at First Zionist Congress. Reverse—Flag of Israel First Zionist Congress.

Continued on page 26





Israel 5000 Sheqalim Banknote

by Samuel Lachman, Haifa.

The expected Israel 5000 Sheqalim banknote was issued on August 9, 1984. Here is the translation of the official circular of the Bank of Israel:

Notice to the Press
Jerusalem, Wednesday 10th Av 5744
8th August 1984.

A new banknote with a face value of 5000 Sheqalim, bearing the portrait of Levy Eshkol will be placed into circulation on Thursday 11th Av 5744 (9.8.1984).

The issue of the new banknote follows the policy to place into circulation notes of higher denominations in order to enable the public to carry out cash transactions in an easier and more efficient way, in view of the raising prices which occured. The necessity for the use of a higher denomination than 1000 Sheqalim, is being proved by the fact, that today 88% of the notes in circulation are in this denomination.

The size of the note is identical with that of the 500 Sheqalim and 1000 Sheqalim notes, following the policy which guides the Bank that the size of the notes will be uniform. Experience shows, that differences in the length of the various notes do not help in the differentiation between them. The main importance for their differentiation is precisely the difference of their colours. The main colour of the note is blue.

On the note appears the effigy of Mr. Levy Eshkol, Prime Minister of Israel during the period 1963-1969. The motives which are shown on both sides of the note intend to

present events which occured during his term of office, and to which he was devoted. The panorama which appears on the front of the note symbolizes the unification of Jerusalem which took place while Mr. Levy Eshkol was Prime Minister. On the reverse of the note the country-wide water pipe-line is shown with cultivated fields in the background, an expression of the spheres connected with his personality—water and agricultural settlement.

The following are the full particulars of the note:

Effigy: Levy Eshkol. *Main colour:* Blue. *Size:* 138 x 76 mm.

Obverse: Effigy of Levy Eshkol. Panorama of the United Jerusalem. Background drawings. *Inscription at right,* reading up (in Hebrew): Levy Eshkol Prime Minister 4 Tamuz (5)723) 26.6.1963—8 Adar (5)729 26.2.1969. The numerals "5000" in the upper left and lower right corners. The Hebrew inscriptions "Bank of Israel" and "Five Thousand Sheqalim" in the lower left corner.

Signatures: Moshe Mandelbaum, Governor of the Bank. Avraham Yosef Shapira, Chairman of the Advisory Council. The year: 5744—1984 at top. A small geometric drawing in the lower part of the white field at left. The sign for the blind a square in the top right corner.

Reverse: The country-wide water pipe-line. fields, and barren land. The numerals "5000" in the upper right and lower left corners. The denomination "5000 Sheqel" in Arabic in the lower right corner. The inscription "Bank Israel" in English and Arabic in the top left corner. A small geometric drawing in the lower part of the white field at right.

Paper; White paper without fluorescence with a vertical metal security strip.

Watermark: The effigy of Levy Eshkol in the white part of the note. The notes are covered with a special coating to prolong their use in circulation.

Look-through: The geometric drawings on both sides together form a Magen David, when the note is held against the light.

The artist who prepared the original design of the note including the portrait of Mr. Levy Eshkol is Mr. Ya'aqov Zim.

The motifs which appear on the banknotes issued by the Bank of Israel are being selected by a commission for the planning of banknotes, coins, and commemorative coins. Until recently, the late Prof. Yigael Yadin was the chairman of the committee.

The members of the committee are:—Prof. A. Biran, Prof. Y. BenArieh, Mrs. D. Gad, Mr. D. Genachovsky, Mr. J. David, Mr. R. Dayan, Mrs. Hannah Zemer, Mr. G. Lerman, Mr. A. Mandel, Mr. F.N. Nakhla, Prof. B. Narkiss, Mr. G. Zifroni, Dr. A. Kindler, Mr. D. Reizinger, Mr. Sh.Shnizer.

It should be reminded that according to the law, it is not permitted to photograph, copy, imitate or to draw by any means, banknotes which are legal tender in Israel, for any purpose whatsoever.

The following are further particulars of the new note:

The notes were printed, like the 500 and 1000 Sheqalim notes, by Johann Enschede en Zonen, Haarlem, Netherlands. Guide dots in blue within double circles appear above the geometric designs on both sides. The circles on the obverse are in yellow, and on the reverse in blue. The blue colour of the note is actually cobalt blue. The notes have serial numbers on the reverse, as shown on the specimen note, composed of ten numerals.

I am grateful to Mr. Shmuel Peled of the Currency Department of the Bank of Israel for the circular and the illustration of the specimen note. The latter bears on the obverse in the lower left corner the inscription: "SPECIMEN No. 0001. Across the obverse, Hebrew "Dugmah" (=specimen), and across the reverse "SPECIMEN".

NEW BANKNOTE CHASES INFLATION

by Paul Wolffers

On Thursday, August 9, 1984 the Israeli public was again confronted with the harsh realities of hyperinflation: On that day the *Bank of Israel* placed into circulation a new banknote with a face value of 5000 Sheqalim. It features Levi Eshkol (Shkolnik) Israel's third Prime Minister.

The banknote which has a predominantly pale blue colour, depicts (obverse) the bust of Levi Eshkol against the background of a graphic impression of Jerusalem. The an-

cient walls surrounding the Old City are dominated from above by modern Jerusalem's landmarks. Easily discernible is the domed *Shrine of the Book;* the dominant structure is the *Knesset* Building, Levi Eshkol's Home during his final years.

Levi Eshkol was born Levi Shkolnik in 1895 in Oratova (near Kiev) in Russia. He died in Jerusalem on 26 February 1969. Before assuming the office of Prime Minister, Eshkol was an active member of the Mapai party, forerunner of the present Labour Party which emerged as Israel's largest single political bloc during the July 23, 1984 parliamentary elections. He had earlier held the post of Finance Minister.

The Lavon Affair

Eshkol became Prime Minister as the result of Israel's most controversial political issue, the *Lavon Affair.* In the early 1950's, a group of young Egyptian Jews aided by Israeli secret service men were active in acts of sabotage against the regime of Gamel Abdel Nasser. The plot was discovered and the plotters apprehended; following a show trial, some were executed while others received jail sentences.

At the time, Pinchas Lavon was Defense Minister. The debacle resulted in a personal feud between Lavon and David Ben-Gurion. The event shook the Mapai Party to its foundations and the "Lavon Affair" (also called 'Messed-Up Business' or *'Esek Bish'* in Hebrew) returned to the headlines for years. Finally, Ben-Gurion resigned in 1963; he left Mapai to form his own political party: Rafi.

Though without the charisma of Ben-Gurion, Eshkol excelled in wielding power in a quiet and conciliatory manner. During his tenure the enormous *National Water Carrier Project* was completed; the *Six-Day War* was fought and won and Jerusalem was reunited. Both the United Jerusalem and the National Water Carrier received prominence on the new banknote.

On its reverse the banknote features a huge water pipe against a background of fertile farmlands.

Water and 6-Day War

A special point should be made of the interesting fact that both subjects, *United Jerusalem* and the *National Water Carrier* share something in common: the 1967 *Six-Day War.*

How come?

The *Water Conduit Project* was planned to divert water from the Jordan River to the thirsty semi-arid fields of the northern Negev. The original plan was to build an arificial tributary of the Jordan river just south of the Hula Valley, not far from the township of Rosh Pinna. This would have helped the Jordan River water to flow by natural gravity from a point well above Mediterranean Sea level to its new destination. It precluded need for expensive pumping facilities.

However, near *Kibbutz Kfar Hanassi* - the original site - the East Bank of the Jordan was also Israel's 1949 Armistice Boundary with militant Syria. The Syrians objected violently to the concept of diverting Jordan River waters. After deliberations, the Israeli planners decided to relocate the starting point to the Sea of Galilee, some 212 meters *below* Sea Level.

Hence, Israel had to invest in costly pumping gear and new outlets for sewage waste from Tiberias and other settlements on the lake.

The *National Water Carrier* remained high on the anti-Israel agenda of Israel's hostile neighbours. Immediately after its completion, Syria devised its own scheme to cut off the main source of the Jordan river altogether and this deprive Israel of its only source of fresh water. Syria started construction work to implement its threat; in 1965 a violent

military encounter caused a temporary work halt. In 1967 Israel conquered the Syrian-held headwaters of the Jordan ending the Syrian threat. However, for visitors to the *National Nature Reserve* near *Kibbutz Dan,* the scarred mountain slope just a few hundred meters away tells the whole story and leaves no doubt about the fact that Syrian bulldozers cound easily have completed their diasastrous mission.

Hence, the *National Water Carrier* is often regarded as one of the reasons that finally led to the outbreak of the *Six-Day War* . . . and the reunification of Jerusalem!

With the issue of this banknote, a short-lived tradition was broken too: On both the 500 Sheqalim "Montefiore' and 1000 Sheqalim "Maimonides' banknotes, the birth and death dates appear in Hebrew characters only. This time, Latin dates were added. But: these are not the dates of birth and death! Listed are the date on which Levi Eshkol took office as Prime Minister and the date of his death (6/26/63 through 2/26/69).

10,000 Sheqalim Note Seen

In order to keep up with an annual rate of inflation now over 400%, the *Bank of Israel* intends to release in early 1985 a 10,000 Sheqalim banknote portraying no other than Golda Meir, to be followed late in 1985 with writer and Nobel-laureate Shmuel Yossef 'Shai' Agnon on a 50,000 Sheqalim banknote.

What about a 100,000 (One Hundred Thousand Sheqalim) banknote? The only comment available from *Bank* officials to the local press was that a new banknote of yet undefined face value will honor Yitzhak Ben-Zvi, Israel's second President.

On its day of issue the Sheqel was valued at .0033 U.S. dollars; the new 'Eshkol' 5000 Sheqalim banknote was worth $16.50 U.S.

Israel Medal Honors Pensioners at 75

by Samuel Lachman, Haifa





The Pensioners Association of the Ministry of Communications presents a medal to members when they reach the age of 75 years. The medal obverse features the Western Wall of the Old City of Jerusalem. The inscription in Hebrew (translated):

Continued on page 28





The Sir Moses Montefiore Israel State Medal of 1984

On the occasion of the bicentenary of the birth and the centenary of the death of Sir Moses Montefiore, and on the initiative of the Jewish Museum of London, the Israel Government Coins and Medals Corporation has issued the "Sir Moses Montefiore Medal".

Sir Moses Montefiore, the best-known British Jew of the 19th Century, and perhaps of all time, is remembered throughout the Jewish world for his journeys to champion oppressed Jews, his philanthropy and his devotion to the land of Israel.

His philanthropy was not limited to Jews. With his commanding personality, he became, especially in old age, a national figure in Britain. Believing a Jew should combine loyalty to Judaism with emancipated citizenship, he was both an observant Jew and an English gentleman.

In appreciation of the work of Montefiore's wife Judith, who was of great assistance to him in his activities, her sculptured portrait is minted beside Sir Montefiore's. The windmill of Yemin Moshe, the first neighborhood outside the walls of the Old City of Jerusalem, fostered and built by Sir Moses Montefiore also appears on the medal.

The medal is available in gold, silver and bronze as follows:

Medal	Catalogue Price
Gold/585 (22mm, 7 gr.)	$97.00
Silver/935 (37mm, 26 gr.)	$33.00
Bronze (59mm, 98 gr.)	$10.00

BOUND VOLUME

"NUMISMATICS OF HISTORIC ANTI-SEMITISM"

$12.50 postpaid

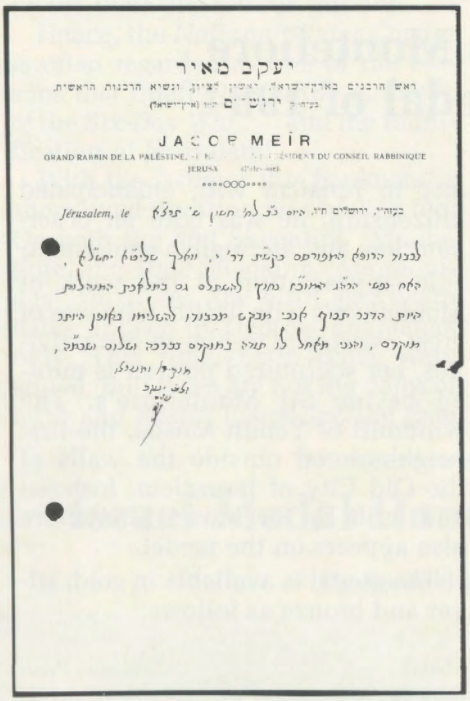
The most complete numismatic history from the 12th to the 20th century of anti-Semitism—official and unofficial—on money.

Send check or money order to: AINA, P.O. Box 25790
Tamarac, FL 33320

DR. WALLACH RECEIVES A REQUEST

By Stanley Yulish

Solicitations either for money or for admission to Share Tzedek Hospital were regular occurrences to Dr. Moshe Wallack. The letter illustrated was written to Wallach by the Chief Rabbi, in the Land of Israel, Richon L'Zion, and President of the Rabbinical Council in the Holy City of Jerusalem, Jacob Meir (1865-1939).



יעקב מאיר

JACOB MEIR

GRAND RABBIN DE LA PALESTINE, ... PRESIDENT DU CONSEIL RABBINIQUE

JERUSA...

Jérusalem, le

Translated from Hebrew

JACOB MEIR

Chief Rabbi in the Land of Israel, Rishon L'Zion, and President of the Rabbinical Council in the Holy City of JERUSALEM, may God rebuild it speedily in our times, Land of Israel.

In the Holy City of Jerusalem, may God rebuild it speedily on our time, on the 22nd day of the month Khshvan of the year 5691 (May 1931).

To the illustrious Physician, whose ways are holy, Dr. Wallach, may God give him long years of life and health and happiness.

I come to you this time with a request, though reluctant am I to do so, to accept in the hospital under your management, a young man about to be graduated in the lore of circumcision, and I ask your Honor to assist him to obtain a speedy certificate. I thank you in advance and send you blessing of peace.

Respectfully yours,
Rabbi Jacob Meir

Rabbi Meir during his lifetime was decorated by the Sultan of Turkey, the kings of both Greece and England, and he was awarded the French *Legion of Honor*. He also received decorations from Hussein, King of the Hejaz. — *Encyclopedia Judaica.*"

CONVENTION *(Continued from page 16)*

SPECIAL AWARDS:

Masada by Shirley Garfield, Miami Beach, FL.

Entebbe by Shirley Garfield, Miami Beach, FL.

SHOW COMMITTEES

The show was staffed by a number of volunteers.

Registration: Faye Stern, Chairperson; Sidney Goldfield; Florence Patigalia; Florence Turoff.
Exhibits: Morty Zerder.
Bourse: Co-Chairmen: Jack Garfield; Moe Weinschel, Norman Pepin.
Educational Forum: Julius Turoff.
Young Numismatists: Larry Gentile, Sr., Chairman; Agnes Alones.
Message Center: Beverly Karten.
Publicity: Barbara G. Kresh.
Keys: Beverly and Judah Karten.
AINA Booth: Barbara Druck, Lena Bram.
Awards: Moe Weinschel, Julius Turoff.
Awards/Dealers Breakfast: Nat Sobel — Chairman.
Cases & Property: Norman Pepin.
Security: Jack Garfield, Moe Weinschel.
Auction by: Numismatic Investments of Florida.
Dealer Registration: Barbara Druck.
Signs: Judah Karten.
Jewish Education Forum: Michael Druck.

SHEHITA TOKENS - IN PAPER

By Shmuel Matalon, Tel-Aviv

To judge by what we know, *shehita* (ritual slaughter payment) tokens were not common in Jewish communities. All in all, we know of just a handful of them.

Dr. Arthur Pollak, in his well-known book on Jewish medals in the Netherlands, includes Jewish tokens, but not one of these is a *shehita* token. Both Professor Bruno Kisch and Daniel Friedenberg mention in their writings only a few: Two tokens from Italy, used in the early 19th century, one for a small fowl, and one for a big fowl; a token from Poland called "Koropka" (box), and another from Sarajevo in Yugoslavia. To these should be added tokens of the Holy Land, described by Dr. Arie Kindler.

Paper Tokens of Shehita

All the cited tokens had one thing in common—they were metal tokens. But the fact is that there were also paper tokens, none of them, as far as can be determined, described before. There are at least four paper tokens known, but it is possible that they are not the only ones. People normally care less about paper items, and so they (the items, but also the people), often get lost. I am sure that the paper tokens that have gone to the garbage in the Holy Land during the years, would fill more than one museum.

The Zvenigaradek Tokens

The oldest of these paper tokens dates back, presumably, to the year 1918, more or less. This token is the only one of the four that belongs to the Diaspora, whereas the other three are from the Holy Land.



This token comes from Zvenigaradek in the Ukraine. The legend is both in Hebrew and in Ukrainian.

The Shohatin from Zvenigaradek
2 Rubles
Cachet

Other denominations known of these tokens are 1 Ruble, 3 Rubles, and 5 Rubles, printed either in green or black, on white cardboard, size 45x59 mms.

The Mahne Yehuda Token



Of the three Holy Land tokens, two are from Jerusalem, one from Tel-Aviv. All are in Hebrew for they were intended for Jewish customers, of course. The Mahne Yehuda (Jerusalem) token probably dates prior to the State of Israel. It reads:

Shohatei Ofot (Fowl slaughterers)
in the Mahne Yehuda Market
in Jerusalem — No. 7
ONE FOWL

The color is orange; size 69x33 mms.

The Tel-Aviv Token

Immediately after the War of Independence, Tel-Aviv and Jaffa were united into one city called Tel-Aviv-Jaffa. Since on this token only Tel-Aviv is mentioned, we may attribute it to the era prior to 1948. The text:

אגודת השוחטים בתל־אביב

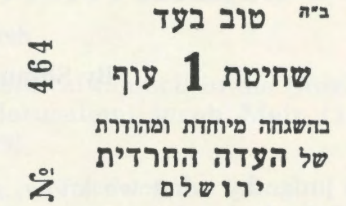
לשחוט עוף אחד

The Tel-Aviv Association of Shohatim
To slaughter one fowl

The color is green; size 52x34 mms.

The Orthodox Token

This token, again from Jerusalem, belonged to the Orthodox community, and is of a later period. This *shehita* would satisfy even those who



are most strict as far as ritual slaughter procedure is concerned. The text:

God be blessed
Good for slaughtering
One Fowl
Under the special
and meticulous supervision
of the Orthodox Community
Jerusalem

The color is grey; size 48x34 mms.

The custom of bringing the chicken to the local *shohet* for slaughter, and paying him with the token as a substitute for money, is nearing its end. In modernized life, all this becomes obsolete.

The author would welcome any information regarding Shehita tokens by Shekel readers, c/o Shekel.

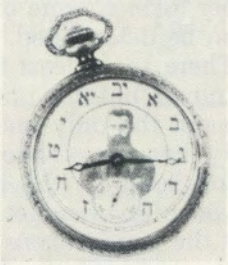
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HERZL PORTRAITS *Continued from page 18*



PINS

1. *Key—made by Keren Kayemeth le Israel (JNF)*
   Chadar Herzl—silver.
2. *Pin—Herzl silver;*
   Sculptor: Kretzmer—Palestine.
3. *Pin—Zionist Organization America; Kretzmer—portrait over Zao—U.S.A.*
4. *Pin—Israel.*
5. *Pin—J.N.F. Israel.*
6. *Pin—Miniature of Murro Portrait—Bezallel artist; Palestine.*
7. *Pin—(same as 2) Palestine.*



Size: 45mm.
Metal: Goldplated base metal.
Country: U.S.A.
Maker: Tacy Watch Co. (Swiss movement).
Period: 1920.
Image: Herzl portrait with Hebrew numerals.

VENEZUELAN JEWS HONOR SIMON BOLIVAR

by Marshall Schneider, Massachusetts





Simon Bolivar bronze proof medals issued by the Jewish National Fund of Venezuela.

In 1982, the *Jewish National Fund* office on Venezuela issued two bronze medals to mark the 150th anniversary of the birth of Simon Bolivar. Bolivar, known as "El Liberator" was the prime mover in the liberation of Venezuela, Equador, Peru and Bolivia from the Spaniards. He wrote two Constitutions, one for Venezuela in 1819 and one for Bolivia in 1827. Both were short lived due to political instability.

They later issued a special *Shai* (souvenir) cover on June 9, 1983, to coincide with the dedication of the *Simon Bolivar Square* in Jerusalem.

The two medals are stamped "Bronze Proof" on the edge and measure 2″ and 1 9/16″ in diameter. They weigh, respectively, approximately 90 grams and 27 grams. Both have the same motifs on both faces. On the obverse is a bust of Simon Bolivar with his name at the bottom and his quotation:
"Si se opone la natualeza anuestros designios, lucharemos contra ella, y la haremos que nos obedezea" around the rim. (Loosely translated, *"Nature is in our favor, we have decided to oppose them and we will be firm in our resolve and obedience."*)

The monogram of the sculptor "C" over "M" is joined by a cross and located under the right side of the bust. The reverse is the monument erected in the Simon Bolivar Square with a diorama of Jerusalem in the background showing the Mosque of Omar, David's Citadel, the Shrine of the Book and trees. In the spaces between the tree trunks are the initials for the *Jewish National Fund* in Hebrew (Kaf-Kaf-Lammod) and English (K-K-L). In a semi-circle below the monument are the words *"Explanda Libertador Simon Bolivar - Jerusalem."*

The *Shai* cover was issued on June 9, 1983. The cache is the Memorial Square. There are two stamps affixed to the cover. One is the non-denominational stamp issued on August 4, 1982, by the Israel Postal Service and postmarked June 9, 1983, in Jerusalem. The other is the 1.00 Lirot Ecology stamp issued in 1978 by the *Jewish National Fund* and is cancelled with the pinetree souvenir cancellation.

The printing is in Spanish and Hebrew, identifying the cover as commemorating Simon Bolivar, identifying the memorial in Jerusalem, giving the same quotation as noted

on the obverse of the medal and the date of the commemoration, June 9, 1983.

Bolivar served as President of Gran Colombia (a state made by joining Venezuela and New Granada); President for Life of Peru; President of Bolivia and President of the Colombian Republic (Colombia, Venezuela and Equador). He was born July 24, 1783, in Caracus and died December 17, 1830.

During a period of exile in Curacao it is said that he was given refuge by Jews who lived there. This appears to be the only known contact that Bolivar had with Jews of the area, whether of Dutch or Spanish/Portuguese origin.

Venezuela has had a long history of friendship with the Jewish people and Israel. It voted for the creation of the State of Israel, has been a constant friend and has maintained its Embassy in Jerusalem at the Ambassadorial level since the establishment of the State.



Cover issued by the Jewish National Fund of Venezuela on June 9, 1983, commemorates the dedication of the Simon Bolivar Square in the hills of Jerusalem.

PENSIONERS MEDALS *(Continued from page 22)*

Kind Congratulations
at your reaching the age
of 75 years
May you live to be a hundred and twenty

In the outer circle, from Psalm XCII, 15:

Top:
"They shall still bring
forth fruit in old age"
Bottom:
"they shall be fat
and flourishing."

On the reverse, centre, is a map of Israel and adjacent countries, with an oval at top (the emblem of the Post Office) showing a stag and the words "Doar Yisrael" (*Israel Post Office*). Beneath, "Misrad Hatiqshoret" (Ministry of Communications). In the outer circle in Hebrew:

Top:
"Peace, Fraternity and Friendship"
Bottom:
"You shall love your neighbor
as yourself (Lev. XIX, 18).

The bronze medal has a diameter of 59 mm and it is protected in an olive wood box, bearing the emblem of the State of Israel. In addition there is a plate showing the name of the recipient at top and in Hebrew:

With Esteem and with Compliments
The year (742 = 1982)
Directorate of the Ministry
of Communications

The medal is accompanied by a diploma in a plastic cover.

The Association also presents a medal to members on the occasion of golden wedding jubilees.

HOSPITALITY TOKENS

By Shmuel Matalon, Tel-Aviv

Hospitality has been part of the Jewish tradition, ever since our forefather Abraham heartily welcomed the three gentlemen (angels) who passed by at *Elonei Moreh* such a long time ago.

It was a widespread habit in the Diaspora, especially in Eastern Europe, for the Kehila to send people, mostly poor or homeless, to free meals, generally, Shabat meals at the tables of well-to-do Jews, nay, even to stay overnight.

The guests were by-passers, hard-day travelling "agents" who went from town to town, with the hope of buying or selling some merchandise, to feed their families, all kinds of *Shelihim* (delegates). These guests were well described in the satiric literature of those times. A simple proof that this hospitality was widespread among Jewish communities lies in the fact that Jewish folklore has so many anecdotes concerning host and guest to fill pages and pages.

One of the well-known, anecdotes, almost a "classic" one, for instance, describes how the comic-tragic figure of the popular Hershele Ostropoler was invited to a supper in one of his travels.

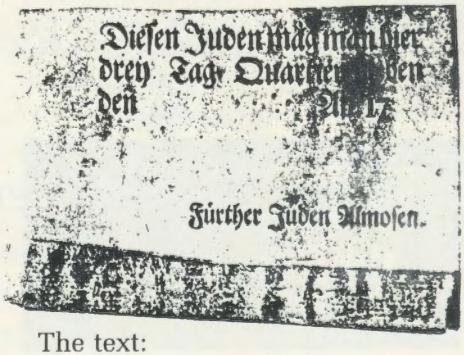
During the meal, the host asked Hershele: *"How is my cousin Esther?" "Dead,"* was the answer of Hershele, who was busy devouring the good food enthusiastically. The host could hardly control himself at the sad news, but after a while he asked: *"And how is my uncle Haim" "Dead!"* was again the answer given by Hershele, without removing his eyes from the food. Almost desperately, the host ventured: *"And how is my aunt Sheindl?"* Once more, the answer was *"Dead!". "But how is it possible,"* asked the host *"that all of them are dead?" "You see,"* Hershele said, *"when I am eating, everybody is dead to me."*

The Fürth Charity Token—3 Days

Let us look at some hospitality tokens to prove our case. The first, I believe is the most interesting Judaic paper token of the Diaspora. It is of the 18th century, with no exact year, only 17 . . ., so we must assume it is between 1700 and 1799. It belongs to the Jewish community of Fürth in Bavaria, Germany.

According to the *Encyclopaedia Judaica,* Jewish moneylenders are mentioned in the town of Fürth as early as 1440. They were expelled then, and allowed to resettle in 1528. In 1580 there were 200 Jews in Fürth, but in 1670 the community increased when refugees from Vienna settled there. There was a synagogue, a *hazan,* a Jewish orphanage, the first in Germany; in 1763, there was also a well-known *Yeshiva.*

At the eve of World War II, in 1939, there were only 750 Jews in Fürth, deported to Auschwitz in 1943. In 1970 there were 200 Jews in Fürth, just as 400 years earlier.



The text:
This Jew may be given here three day's lodging Year 17__. Jewish Charity of Fürth

This 18th century token is printed, entirely in German. It was issued when the community of Jews in Fürth was quite large. It is not reasonable to believe that a very small community would go to the trouble of establishing a charity institution for lodging, and also *print* tokens. Furthermore, we may learn from this that there were permanently Jewish visitors to Fürth, visitors who could not afford staying in some sort of hotel. This token, issued by the Jewish community is not a personal one. There is no name of the person who was afforded lodging. The mere fact that he was a Jew was enough.

It would seem that those at the head of this hospitality plan in Fürth considered a 3 day's stay enough to solve the problem of lodging of a visitor to their town, either because there was a shortage of accommodations, or because they did not want to encourage people to continue a stay indefinitely. In any case, the fact that this token entitled holder to stay 3 days is an interesting one, because the next token allows only . . . 2 days.

A 2 day's Token

Here we have a totally different hospitality token. It is not impressive and large like the Fürth token; it is tiny, and printed entirely in Hebrew. It was probably issued in Eastern Europe in 1778. Issued entirely in Hebrew, since Jews in Eastern Europe did know Hebrew. There is no doubt as to who issued this token; it was certainly the Jewish community.



The text:

A ticket for two days
not more — 1778

From the fact that this laconic token says "Two days, not more", we may safely assume that people did try to stay more than two days, and therefore the "warning" — "not more".

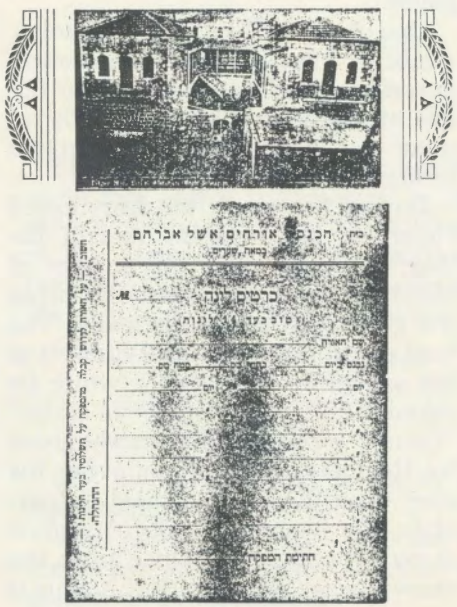
Neither of the two tokens, of the 18th Century, give any indication as to the kind of accommodation given, whether it was a public one or in private homes.

The pick — 15 day's lodging

This article started with forefather Abraham, and we finish it with a token or voucher belonging to a hospitality home called *Eshel Avraham*, Abraham's *Eshel* (tree), in Jerusalem.

Whereas the first token presented allowed 3 days, and the second allowed 2 days, this one allowed 15 days. Here we can confirm that the accommodation was given in a public institution. It was used during the first quarter of this century.

Another difference between the tokens is that this token or voucher entailed a certain payment on the part of the lodger, a low one for sure, whereas in the first two cases, it seems as if the guest did not have to pay.



The text:

God be blessed
Hospitality Home Eshel Avraham
in Mea Sherarim
Lodging card No.
Good for 14 nights
Name of Guest . . . . . .
Entered on the . . . Room No. . . . Bed No. . . .
Inspector's signature
Important: Guest should demand a receipt from the inspector for his payments for the lodging
The management

Another "hospitality" token

Whereas the hospitality tokens entitle bearers to lodging, this one is different; it is a food token, but the only one of the four that bears the words *Hachnasat Orhim,* which means "hospitality" in Hebrew, the title of this article.



It is a beautiful token from the capital of Poland, Warsaw. The date is printed on the reverse: 1 Paz 1919, meaning 1 October 1919. It entitled bearer to a meal at the Jewish "People's kitchen", a charity institution, in Warsaw, at 8 Twarda Street, one of the larger streets of the capital, in a region full of Jewish life, where there also existed a synagogue. The Jewish community in Warsaw was a very large and active one.

The text, in Polish and Hebrew:

People's Kitchen
No. 8 Twarda St.
Hachnasat Orchim

This token reminds us of the Rothschild token for a meal of 1915 and 1917 in Paris, which should actually also be included in any survey of Jewish hospitality.

So the fact is obvious—Jewish hospitality was always and everywhere part of Jewish tradition.

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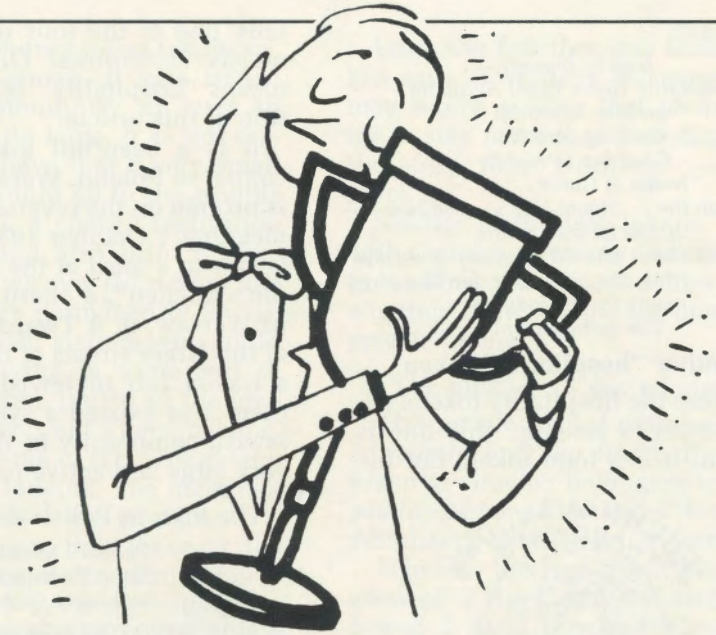
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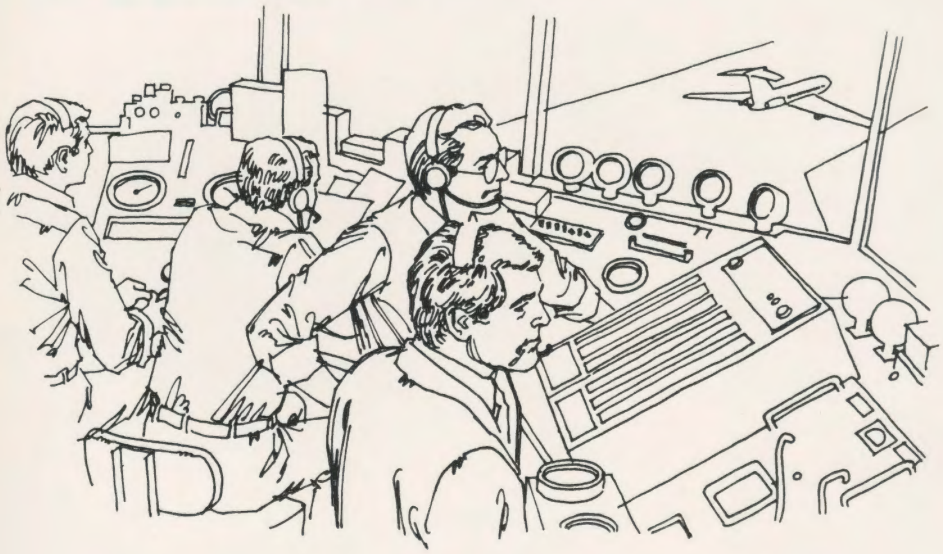
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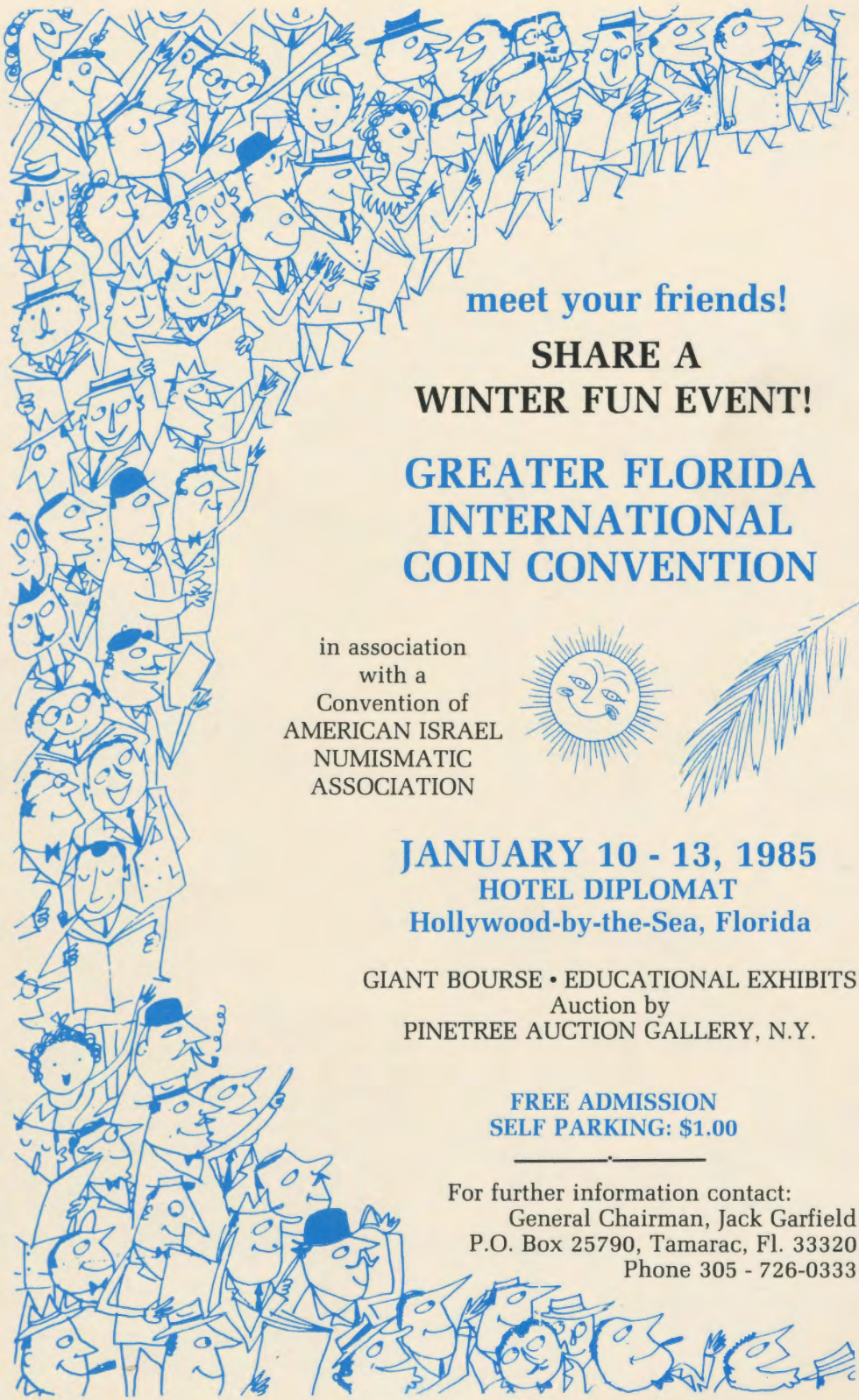
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